

# The Inquirer

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LONDON, SATURDAY, JULY 5, 1913.

[ONE PENNY.]

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, July 6.

## LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. JOSEPH WOOD.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. KENNETH BOND.  
 Forest Gate, Upton-lane, 11, Mr. R. SORESEN; 6.30, Mr. C. A. PIPER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. C. BOWIE.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Sunday School Sermons, Rev. ELLISON A. VOYSEY, M.A.  
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; No evening service.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. F. COTTIER.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. CRESSEY.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Winbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Pioneer Preacher.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. A. S. HURN, B.A.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 only, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 {DEAN Row, 10.45 and  
 {STYAL, 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. OTTWEEL BINNS.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Mr. F. G. BARRETT-AYLES.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. W. FOX, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.  
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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A LADY earnestly appeals for Donations towards the education of a young girl (well born) who is now in a superior school, training for her future livelihood, but cannot remain unless help is given.—All particulars from Mrs. W. Martin's Library, Bromley, Kent.

## MARRIAGES.

ALLEN—BLACKHURST.—On June 28, at the Free Christian Church, Clarence-road, Kentish Town, by the Rev. Frederic Allen, of Newton Abbot, father of the bridegroom, assisted by the Rev. Gordon Cooper, Frederic Edwin Allen to Rose Caroline, younger daughter of the late Mr. Henry Blackhurst, of Hackney.

BECKH—ENGELHORN.—On June 27, at Oakfield-road Church, Clifton, by the Rev. A. W. Blatchford, B.A., Gustav Francis Beckh, Ph.D., M.A., to Martha Marianne Engelhorn.

ELLIS—BROWNE.—On June 25, at St. Mary's Parish Church, Fishponds, Bristol, by the Rev. James Fountaine, M.A., assisted by the Rev. C. P. Wilton, M.A. (vicar), Theodore Carlyle, third son of Mr. Edwin Ellis, of Summersburg, Shalford, Surrey, to Gladys Mary, elder daughter of Dr. and Mrs. Wm. Brown, of Park View, Fishponds.

KELLAWAY—LUTON.—On June 27, at Oakfield-road Church, Clifton, by the Rev. Dr. Beckh, George Henry, elder son of the late G. H. Kellaway, of Clifton, to Ivy Julia, daughter of E. H. Luton, of Westbury Park, Redland.

## DEATH.

MELLONE.—On June 30, at his residence, The Hermitage, Warrenpoint, the Rev. William Edward Mellone, Minister of the First Presbyterian Church, Warrenpoint.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

## NOTES OF THE WEEK.

It is impossible to write with any definiteness about the hostilities among the Balkan states. The news is meagre and conflicting and evidently it has to filter its way through a rigid censorship. The withdrawal of the Turkish danger seems to have thrown the disagreements and mutual suspicions of the Allies into sharp relief. The fear of a common foe is a poor basis for friendship. There has been temporary co-operation without any real fusion of interests. At the same time the attitude of European diplomacy must have been very galling. The Allies have been lectured like naughty school-boys, and matters which most belligerents would regard as within their own decision have been withdrawn from them altogether. With less outside interference there would probably have been a better chance of a peaceable and accommodating temper.

MEANWHILE it seems to be agreed that it is very unlikely that Turkey will reap any benefit from these disastrous quarrels. She has lost apparently all power of internal recovery, and her wisest friends are urging the need of foreign advisers, free from the taint of bribery and corruption, if good government and prosperity are to be restored. Sir W. M. Ramsay writes in this sense in the *Manchester Guardian*. He thinks that the educated people have acquiesced in the idea of foreign control. "They recognise," he says, "that all their Ministers and officials are thieves, trained from infancy to steal and give or take bribes; hence they acquiesce in the idea of foreign advisers to keep things straight and to maintain honesty and to teach efficiency."

"I FIRST saw Turkey," he continues, "not long after the Russian war and the

Treaty of Berlin. There was then deep depression and almost despair reigning among the people. Now, again, there is in their minds a feeling of dejection similar to what I saw at that time, but it is not nearly so profound and hopeless now as it was then. For my own part I am at present more hopeful about Turkey than I have ever been. In wise advisers lies the future of the country and the prosperity of the people, and the need has at last been recognised. Four or five years ago all were confident, or at least hopeful, that the Young Turks might effect the reform themselves; Turkey would recreate itself, like Japan. That has been tried and has failed, and everyone now knows that good foreign advisers are needed, and that there is no other way possible. Some learned the lesson sooner, some later, but now it is accepted. The foundation is now laid, and the future can be begun."

MR. BALFOUR delivered an interesting address last Monday on the problem of unity to the members of the Church of Scotland Young Men's Guild. It was evident more and more, he said, that there was a deep bond of real unity among Christian men and women. Every thinking man must never forget that the denomination to which he belonged was but one in an even greater whole. To waste in fraternal conflict forces that ought to be combined against the common enemy was not only folly but it verged upon wickedness. If that was true of the great interests of religion, a somewhat similar and parallel line of argument might be developed in connection with Scottish nationality. There was a time when, if somebody belonged to a different church, his soul was in imminent peril; if somebody belonged to a different nation he was an actual or potential enemy. But that barbaric simplicity of creed had long been cast aside. If any man had any doubt whether, either in matters ecclesiastical or matters national, he was truly reconciling his particular nation and his particular Church with the wider whole of

which nations and Churches are part, he had only to ask himself whether the way in which he was looking at his position in his Church and in his country worked for greater unity or for separation.

THE fifth International Congress for the Suppression of the White Slave Traffic has been held in London this week. The attendance has been remarkably representative, and the press has reported the proceedings day by day with a fulness which is one of the best indications of a genuine public interest. The prudishness, which would once have avoided an unpleasant and difficult subject, has disappeared in face of a terrible evil and the determination of earnest men and women of all creeds and nations to wage a war of extermination against it. The value of the Congress consists partly in its effect upon the public mind; for without sustained moral force the severest measures of repression are of little avail. But it also performs a very important function by the exchange of information and its strong advocacy of a common policy for the whole civilised world. For this is emphatically one of the cases where no nation can live and work or suffer and sin alone. The laxity of one means irreparable injury to all.

WE are in a hearty agreement with Canon Scott Holland in his strictures in the *Commonwealth* for July upon the complaint, to which the *Nation* has given some prominence lately, that bishops appointed by a Liberal Prime Minister are to be found voting against his policy in the House of Lords. Surely our contemporary must have been suffering from a temporary aberration of judgment. The idea that bishops should be appointed for their politics rather than for their spiritual qualities, and are under obligations of gratitude to their patrons, is too monstrous to bear a moment's examination. Certainly no one who has a wholesome objection to religious tests in civil life



can possibly support political tests in religion. What we may and do deplore is the steady pressure of the professional and official atmosphere in the Church of England, and the cramping influence of inherited social habits and ideals, which place a severe check upon independence of judgment and tend to produce a deadening uniformity of type, especially in the higher ranks of the clergy.

\* \* \*

WE publish to-day an urgent appeal by Professor G. Dawes Hicks on behalf of the Presbyterian College, Carmarthen. Hidden away in an inconspicuous Welsh town, it has been content hitherto to pursue its course without public praise or support. But the development of University life and the standardising of educational requirements have placed financial burdens upon it which it is quite unable to bear. There are two reasons chiefly why this appeal should not fall upon deaf ears. The College is in the lineal descent of the Nonconformist Academies, and has maintained their breadth of outlook and intellectual ardour with a primitive simplicity and a minimum of equipment hardly paralleled elsewhere. At the same time it has been successful in maintaining a high ideal of catholicity. It has not only kept an open door in theory, but has proved by a long experience that men belonging to different denominations can teach and learn together with mutual advantage and unbroken mutual respect. This is a principle which is beginning at last to be fanned by the breezes of popular favour, and Carmarthen College, which has upheld it so long in the days of ignominy and misunderstanding, may now justly plead its claim for generous public support.

\* \* \*

THE announcement of the resignation of the Rev. F. H. Jones of his office of Librarian of Dr. Williams's Library and Secretary to Dr. Williams's Trust, to which he was appointed in 1885, will be received with mingled feelings of regret and congratulation. After more than a quarter of a century of exacting labour Mr. Jones has earned his rest, and he will carry with him into his retirement the knowledge that the Library has grown enormously under his fostering care and is now, in its special line, unequalled both in the richness of its contents and its public usefulness. The Librarian of a great Library is a servant of the public good, who seldom receives the full recognition which is his due. He stands at the very sources of knowledge, and places his ripe learning and his close intimacy with the books under his care at the disposal of all who ask his help and advice. We are confident that before Mr. Jones' resignation takes effect in June, 1914, a multitude of readers all over the country will desire to make known to him their feeling of enduring obligation and heartfelt gratitude.

### FRANCIS THOMPSON

POETS are seldom so loveable in a stately collected edition as in the slender volumes in which their verse was first given to the world. The collected edition, it is true, is an important milestone on the road to fame. It registers a critical verdict and satisfies an appetite for completeness. But the genuine lover will not barter the familiar friends of the summer walk or the winter fire for the most royal products of the printer's art. If his purse is not too narrow or his wealthy friends are kind he will be the happy possessor of both, and so triumphing over the difficulties of choice find himself equally prepared for the ceremonial of gold and frankincense and myrrh and for the more daring intimacies of the undress moods of the soul. We are therefore grateful to Mr. MEYNELL for what he has done, and not least for the touch of pomp and magnificence. It is all in due order, ritually complete as it should be, except for one thing, and about this we cannot suppress a word of comment and regret. Of the three portraits the one of the deep-eyed dreaming boy of nineteen is beautiful; but the others are cruelly disfigured with the emaciation of suffering and disease. Why should we remember this poet of divine ecstasy as a harassed victim, buffeted and tormented? Was it needful that these pictures should have been given to the public gaze at all? Is there not a fitting reverence, an art of affectionate concealment in these things, like the instinct of the wild creatures which creep away into the dark coverts of the forest when they are stricken with mortal sickness, and are no more seen?

So much has been written about the poetry of FRANCIS THOMPSON that we do not intend to enter upon any fresh critical excursion. After all it does not require much literary skill to write about the pomp of his language or to make the inevitable comparison with CRASHAW. It is the poetry itself which must be read and studied and spiritually appropriated for its own sake. The verbal medium and the Catholic atmosphere may create difficulties for some minds; but there is a far greater difficulty in the need of intense mental concentration. We do not refer, of course, to his short swallow-flights of song, the poems of childhood with their inimitable simplicity, but to the religious odes, in which thought and imagination took fire, and the impetuous language, like the rush of angels' wings moving in choric harmony, means nothing except to the spirit strained to attention. The "dominating ardour" repels the heart unprepared for its consuming flame. The "large draughts of intellectual day," revealed alike in a

rare instinct for metrical structure and in the disciplined restraint of his most impassioned flights, are a quality too seldom expected or understood in poetry which appeals in a pre-eminent degree to religious emotion.

FRANCIS THOMPSON always wrote prose as well as poetry, and though it may have been done partly under the lash of necessity it was not merely literary hack-work. The "Shelley" and the essay on "Health and Holiness," which stand first and last in the volume containing his prose writings, were known already, but the other papers which are collected here for the first time, though less pre-eminent in originality, have a beauty and value of their own. Chiefly they may be read as a commentary on the poetry, as revealing the thoughts, the attitude towards literature and life, which were most constant in his mind. Here, too, we feel the reason for some of his limitations, and this also is needful for perfect understanding. With all his high admiration for MILTON he cannot quite forgive him for the Puritan strain in his blood. "Twenty-four years of prose drudgery" is a phrase which would hardly have escaped him, if he had valued more highly MILTON's contribution not only to the pomp of English prose but also to the expanding freedom of English life. It is in a sense a strange perversity in FRANCIS THOMPSON that he had so little appreciation of the ascetic strain even in the greatest of the Puritans; but he was a Catholic to the core—in his love of children and flowers no less than in his vision of JACOB's ladder "pitched betwixt Heaven and Charing Cross," and more than any other modern poet he has lifted the Catholic faith into the world of universal emotions and ideas.

### FAITH IN MAN IN RELATION TO FAITH IN GOD.\*

BY PROFESSOR G. DAWES HICKS.

IT has recently been said to be a characteristic of the age in which we live that it is losing not merely the old faith in God, but is losing likewise the old faith in man. Constantly, and in every grade of society, it is pointed out, men may be heard giving vent to their disbelief in the moral soundness of their fellows, speaking as though it were in truth incontestable that sincere devotion to high and worthy ends is a vast illusion, and as though human beings everywhere are really in the long run moved solely by motives of self-interest and self-seeking. Look around, it is urged, and behold the things by which the people of this generation are attracted, and by

The Works of Francis Thompson in Three Volumes. London: Burns & Oates, Ltd. 18s. net.

\* From the Annual Address to the Students of the Presbyterian College, Carmarthen, at the close of the session on June 25, 1913.



which their mental temper may be gauged. The modern books and novels that are being on all hands talked about and discussed seem bent upon exhibiting and illustrating the craftiness and littleness of human nature, the new journalism circulates its prints by graphic descriptions of commercial trickery and greed, by glaring disclosures of the police courts and of the tragedies of divorce suits, the plays which are extensively read and pondered over and which draw huge audiences in the theatres are for the most part cynical exposures of the meanness, the cant, and the hypocrisy of ordinary humanity. And I fear it must be admitted that the disposition to suspect the genuineness of moral goodness and to feel misgivings about the trustworthiness of our citizens for the duties which are becoming theirs is much more widespread and much more common than it has ever been before. I fear it must be admitted that there is a growing consciousness of uneasiness abroad as to whether the men and women of to-day are to be relied upon for the great and unselfish tasks which are devolving upon them through the rapid strides of advancing civilisation. Indeed, from not a few sides the cry is being raised that civilisation is itself, on that account, in danger. But now, I would direct your attention to one very striking fact which the circumstance I have been referring to exemplifies—I mean how completely it falsifies the anticipations of those who a generation ago were looking forward to the blessings they thought would ensue when the progress of science had dispelled what they regarded as the groundless notions of religious belief. At the end of the last century, a great English man of science, whilst deploring in one sense the loss of what he called the beautiful fancies of the world's childhood, found consolation for himself in the reflection that when the mists of the superhuman deity had disappeared from view, there would be seen to arise before us the form of a yet grander and nobler figure,—of Him who made all gods and will unmake them. "The face of our father Man would shine out upon us," he said, "with the fire of eternal youth in his eyes," and we should realise how much nobler and more majestic that figure presented itself as standing alone and upon its own feet than when it had been supposed to be dependent upon a "Great Companion" in another realm of being. The trend of human reflection since then, instead of confirming, has shown decisively and unmistakably the short-sightedness of that prediction. When faith in God has weakened and decayed, when the assurance of a Living Guide and Divine Sustainer of our spiritual existence has departed, then faith in man has degenerated too, and in a world where all is human the eye of criticism can discern little to respect and nothing to revere. The same scepticism

of spiritual verities that leads to doubt in regard to the reality of a divine guardian of the worths and values of the universe leads also to doubt as to the capacity of men for great enterprises, and hand in hand the sanctities of life depart and the face of our father Man instead of beaming on us with the eyes of youth looks upon us rather with a worn-out and decrepit gaze that engenders only pity and contempt.

It is a lesson, this, which is not new, for it might be exemplified from many periods of the world's history, but it is a lesson, I am convinced, that we need to take to heart at the present time. Unless there be deep faith in the spiritual bases of the natural and the human world, there can be no confiding trust in the dignity and nobility of man. The sceptic in religion is always in danger of becoming the cynic in ethics and morality.

I speak here with hesitation, but I am inclined to the opinion that amongst the rank and file of our population there has been of late years a serious weakening of that simple implicit trust in the goodness of the Power at the heart of things which was characteristic of the minds of the generations immediately preceding our own. The men and women of to-day have for the most part no time to believe in God. The stress and strain of industrial employment, the undivided attention and energy that is claimed for the myriad details of worldly business and labour, the rush too for a share of the superficial pleasures and enjoyments of the hour,—all these crowd up the available moments of existence, and there is small opportunity left for reflection upon the eternal truths of our being, which our forefathers, it might be sometimes in a crude way, were wont to ponder over. It is not, as a rule, reflection that drives the men and women of to-day into doubt and uncertainty; rather is it the want of reflection. They have no time to believe intensely; they have no time to experience strong conviction; they have no time to cultivate that communion with the beauties of nature and its indwelling Spirit which would bear them directly to the throne of God. And although much has been said and written of late about "spiritual intuition" and the "immediate apprehension" of divine realities, the fact itself is far less common than it used to be. We are running the risk of becoming materialists simply because we have not taken the pains to become anything else.

Now, if what I have been saying represents in any degree that which is going on around us, it is manifest at all events what a glorious field of service there lies open before those of you who are embarking at this period upon the work of the Christian ministry, and are about to make it your mission in life to awaken in your fellows a consciousness of the fatherhood of God and the divinity of man. You

have got to make those who will come under your influence realise that beneath all the relations of man to man there is the greater relation still of man to God, and you have got to be for ever counteracting the imminent danger of the age,—the growing secularisation of human life. Certainly to be successful in such work, you must be yourselves men of profound faith,—prophets who are yourselves full of assurance that the great things of life are the spiritual, and that love and reverence and trust are as necessary for the soul as food and nourishment are for the body. This assurance I doubt not you are one and all carrying with you into your respective spheres of labour; and as Sunday by Sunday you bear to eager minds and grateful hearts the tidings you have to tell, and speak of what you know to be true and sacred, may you and they come to feel the value of those hours of common worship, and re-echo the poet's expression of gratitude for them:—

Dear old commemorative day!

For weary man designed,

To help him on life's troubled way,

To give his spirit freer play,

To soothe his harassed mind:—

A day of worship and of grace,

One calm sweet day in seven,

To grant a little breathing space,

To strengthen man, life's work to face,

And lift his soul to heaven.

## LIFE, RELIGION & AFFAIRS.

### THE BLACKBIRD.

FROM the larchwood copse, across the wide space of corn-land glowing in the strong sunlight, his rich clear melody floats on the breeze, the distance withholding, apparently none but the harsher notes. It is wonderful how far that low mellow voice carries, on a calm day—heard at two hundred yards with hardly less distinctness than at twenty, so powerful is it in pure, pervading quality of tone. Other and more vigorous singers may be in full song—are singing now: the lark above the corn, the exultant thrush on a pear tree close at hand; and rarely for a moment do they cease; but the soft low measured strains of the blackbird are in no wise dulled to the ear, or lost among the varied sounds of a late spring morning. The very softness or mellowness of his voice has a strength of its own which, to the accustomed ear, prevails among the other voices and gives it distinction and alluring charm. If one compares it with the strain of a keen little singer like the wren, this far-reaching, pervasive quality of the blackbird's song is very striking. The loud, piercing lyric of the wren—singularly powerful for so small a bird—seems, when heard at a short distance, made to carry much farther than this soft



fluting of the bird three times its size. Those shrill, clear, high-pitched notes, poured forth rapidly in a continuous stream and ending sharply, always at the same point—one expects to hear them far away from the singer's place in a corner of the woodland. But they are lost at a few paces, while the blackbird's grave melodious musings easily hold their own to the other side of the field.

It is difficult, at times, not to claim for this bird the highest place among British songsters. He has, perhaps, half a dozen rivals, and each so finely gifted, that to claim for either a final supremacy in song would be foolish enough. Skylark, black cap, willow wren, nightingale, redbreast, and tree pipit—these, with throstle and blackbird, are all, after their own manner, so excellent and sufficing, that few who care for this open-air music would know how to give second or third place to any one of them. But in the blackbird's singing, at its best, and in most favoured hours, there is something which appeals to human feeling and experience as no other bird-melody appeals. On warm still evenings, in late spring or early summer, more rarely at dawn or high noon, the mystery of things, the subtle, wordless magic of creation will seem to take possession of a woodland place, or brood over English fields and lanes, as one lingers musing there. A sense of something too deep for thought, too intimate and elusive for word-language, pervades the scene and lays its spell upon the heart. And if, sensitive to this and yielding to it, one hears the voice of the blackbird easily and unobtrusively diffusing itself through the quiet spaces of the air, that voice may express, for human feeling, as no other sounds do express, the very spirit of the hour and place. The calm, deliberate phrases of his song are as the chosen utterance of a mood which pervades the visible scene, or prevails in the soul of one who surrenders to its influence and constraint. This is what it means, we are moved to believe; in these rich mellow flutings the mystic reverie of Nature becomes vocal, and could we translate them into words, the poem of that reverie would be written.

At times I have dared to suspect him almost aware of himself, as the charmed interpreter of these moods of the Earth Spirit—that he is more than half-conscious of trying to give expression in sound to the mysterious influence prevailing there and thus. For he will pour forth a few deliberate, finely chosen notes, then pause and try afresh in slightly varying strain, playing with exquisite reserve of passion on that wonderful throat-instrument of his. And when after extemporising thus, in warblings of pure melody, he breaks off in a careless unmusical chuckle or screech, it is as if he thought it did not matter, or mattered so much and was so impossible of utterance, that he gave it up, and laughed at his own failure. Then, in a few moments, the delicious flutings begin again, becoming more and more persuasive and sufficing as the day softens its light and shadows darken in the woods and on the fields. But this intrusion of a human, conscious motive, by the listener, must, of course, be discouraged; it is an intrusion; the bird has no such purposive

intents; his song is one of pure, spontaneous feeling, born of the love and the longing and the rapture of the great spring days. Yet its significance for us is no less for that, when we hear it aright and for all it conveys or suggests of the charm and romance, the pathos and the mystery that haunt the woods and open spaces of the world.

The impression of this more subtle import of the blackbird's singing is strengthened when we contrast it with that of the thrush. For in this near relative of his there are no doubts or hesitations or withholdings. From the first mild day in February, when hardly a sign of spring is visible, the voice of the thrush greets the morning and holds, unwearied, through the day, gathering strength and fulness as the days increase their light. He sings as if nothing were open to question and nothing could check life's joy—a wild, exultant, passionate song of unpremeditated courage and cheer. When even the lark is silent under skies of gloom, when the east wind blows fiercely or the chill rain falls, he shouts from his bare branch, undaunted, sure of himself and the world. When the tempest gathers black from the south-west he still sings on; only the thunder crashing overhead silences him; and when it has passed, his voice breaks forth again, to proclaim that storms are but transient incidents of weather, while he and his great gladness are among the permanent realities of life. Confidence, free-heartedness, sheer, unmitigated optimism—such is the message or the challenge of this exuberant, irrepressible melodist: surely a great boon to us in the changeful, delusive days of an English spring. But now listen to that unobtrusive yet far-reaching strain which steals out of the covert and undulates through the air in soft low waves of sound. All the mystery that possesses a woodland scene at evening, or the secret brooding of Nature in lonely places at mid-noon, or the yearning of expectancy that sometimes burdens the light of a clear and cloudless dawn, may seem to find a voice in those deep mellow notes. And hearing thus, in certain moods, the blackbird singing, one is allured to say, "Now I know what it all means—if only I am not asked to tell in words: Life there, in the out-of-door world, means what that bird is saying—means that and how much more!" For his is the true lyric of wild Nature; at its best, pure and without taint or discord of civilisation's woes; yet sung at the threshold of our human world, full of tender, refined feeling, making us aware of the singer's kinship with ourselves, of his power to interpret, though all unconsciously, some of our deepest emotions or yearnings of desire.

While the words here printed were in course of writing, a blackbird flew past the door of my garden hermitage and perched on the fence close by and began at once to sing. He was barely three yards from my ear; I had never heard one so near at hand, and what I heard demanded the insertion of the word "apparently" in my first sentence. For I discovered then something in that voice which, at a greater distance, our hearing fails to catch: the deepest, most im-

passioned notes had a *tremor* in them, a vibrant, quivering movement—what I suppose, the musicians would call, in a human voice, "tremolo"; but this was so extraordinarily delicate and refined, the vibration from higher to lower tone was so slight and subtle, that the ear lost it except when at fullest tension of listening. It made one realise what a marvellously sensitive instrument of song lay behind that yellow bill, discoursing its melody there, in the spring sunshine. Perchance it is this quaver in the voice which, though undistinguishable further off, gives the greater richness, fulness and unrivalled charm to the purest strains of the blackbird's voice.

W. J. J.

### CHARLES WAGNER AND HIS CHURCH.

"Le Foyer de l'Ame"—this is a curious name for a church, and yet surely a most appropriate one. Churches have many names; in Paris almost innumerable saints are honoured by the dedication of a church to them. And the various sects of Protestantism give their names to the places where their members worship. In Paris there are Reformed, Lutheran, Free, Anglican, Methodist, and Baptist churches, but there is only one which is called "The Soul's Home." This is the independent church, which is to be found in the Rue Daval, near to the Place de la Bastille, and of which Monsieur Charles Wagner is the minister.

Unfortunately service is only held at the Foyer de l'Ame once a fortnight, and it is always extremely difficult to remember which is the Sunday. That must affect the size of the congregation adversely, and certainly nothing is more damaging to the spiritual life than to go to church and find that there is no service till the following week. But once in the little street where the church is situated, there is no more doubt if one has chosen the right day, for not a few smart carriages and motors are standing before the door. One has almost the sensation that one is going to a social function of some sort. Inside the church there is an air of ease and wealth greater than at the other Protestant churches of Paris. And the people sing a little listlessly, leaving rather too much to the choir to give an impression of deep earnestness in their worship.

The church itself is comfortable, though is no way lavish. It is new, and very appropriately designed for its purpose. There has been no attempt on the part of the architect to imitate the Gothic style, under impossible conditions, which often gives such painful results in England. Nor has he just put up a square box with a gallery around it, to give the impression of having been constructed at such and such a price "per sitting." Outside, the building has the air of a church in modern classical style, and inside it is simple but harmonious. It is erected close up to other buildings, so that light has to be obtained from a clerestory, and from the roof. The glass is tinted, and lets in a sufficient though subdued light. The gallery is arranged in the form



of a triforium, which has a much more pleasing effect than an ordinary gallery suspended in the air. The pulpit is larger than is usual in France; it is almost a rostrum, built solidly of oak, as is suitable for the strong man who occupies it.

When one sees the congregation, and hears the singing at the Foyer de l'Ame, one almost suspects that it must be fashionable to go there. But hearing M. Wagner preach, one does not wonder why it has become fashionable. When he comes into the church all eyes are turned upon him, and they do not leave him until the service ends. He has nothing of the typical Frenchman about him. The dominant note of his personality is force, rather than lightness or grace. He is somewhat small of stature, but of sturdy build. His rugged face glows with health and physical energy. Of Alsatian descent, he seems to express in his person the strength of the Frankish people; there is something almost fierce in the directness and vigour of his speech. It is said that he was very popular in America, during his visit there, and I do not wonder at this, for his temperament is somewhat American. In some ways he resembles Mr. Roosevelt. His books on the "Simple Life," and various moral and human problems, with their direct and forceful expression, are no mere writings; they are necessary expressions of the man's character. It is no wonder they have been sold by hundreds of thousands.

When I last heard M. Wagner, his text was from Genesis: "In the sweat of thy face shalt thou eat bread." He said this was no curse upon mankind, but a statement of the necessary conditions of our existence. For actual physical bread there must be labour. And this bread will not keep for the future, but becomes dry and uneatable. It has to be made fresh continually. Every year, too, the harvest must be reaped, for the food of the people. If the man who eats it does not toil to gather the harvest, to grind the corn, or to make the bread, some one else has to do so. The preacher hated, he said, the modern fashion of scorn for those who work with their hands, for we all have to eat of the fruit of their labour. As an Englishman, I could not fail to be reminded of those words of Carlyle, in "Sartor Resartus," beginning, "Two men I honour and no third," awarding that high praise to the man whose back is bent in toiling for the food of his brother-men, and to that other man who toils for the bread of life.

M. Wagner then compared the spiritual food of the people with the physical. Someone must labour continually for the bread of life, or the people will be spiritually famished. Old formularies of religious faith could not serve in a new time. The doctrines of a former age would not nourish the soul of to-day, any more than hard and mouldy bread would sustain the body. There must needs be continually new expressions of the truth of religion, or the souls of men will be starved. The preacher saw many men he knew toiling for their living, to make a competence, or to leave something to their children, and he did not say they were wrong. But he wished it was more frequently the custom

to toil with equal ardour for spiritual food. He thought many were content to rest in a cheap scepticism, when by a little effort they might gain something worth while—a living faith in God. Too often when sons and daughters wanted help and counsel in life's perplexities, their elders could give them none worth having. They could offer them money perhaps, but that was not the supreme need. It was necessary for each individual to make an effort, if ever he wanted to be able to give help or consolation to a soul in need.

In hearing M. Wagner one feels that he indeed toils for the bread of life. Those who meet in his Church from time to time are able to gain help and inspiration from his friendly counsel, his deep insight and sympathy. He is so strong, so cheery and optimistic in his outlook, so encouraging in all life's circumstances, that one can find in him a friend and a real pastor. At his Church many hungry souls find a home, and the spiritual food they need. No narrow dogmas interfere with the true spirit of worship at the Foyer de l'Ame. There is no recitation of a creed that people have ceased to believe, and no Calvinistic liturgy, as in the other liberal churches of Paris. In his choice of hymns also, M. Wagner is faithful to the spirit of the time. He uses the ordinary Reformed Church hymnal, but selects from it with discretion.

The Foyer de l'Ame has many activities beside the Sunday services. There are meetings for the discussion of those religious and moral problems which perplex the modern mind. There are meetings for young people, a Sunday school, and work among the poor, especially those who are prevented from following their employment, through illness or accident.

A. HURN.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### APPEAL ON BEHALF OF THE PRESBYTERIAN COLLEGE, CARMARTHEN.

SIR,—The Report which will be contained in your issue of this week of the proceedings at Carmarthen in connection with the closing of the session of the Presbyterian College, will enable your readers to form their own opinion of the effort which is now being made by the managers of the College to raise additional funds for carrying on the educational work for which they are responsible. May I venture to say a few words in support of the Appeal? Within the last twelve years the College has passed through a momentous series of changes, and it is not too much to assert that it now occupies a unique position among the theological schools of this country. As a constituent college of the University of Wales, it

presents every year students for the degree in divinity, which is conferred only upon candidates who are already graduates either in Arts or Science. And in its classrooms teachers and students of various denominations associate and work together, finding in the common pursuit of truth a deeper bond of union than any theological differences of opinion can destroy. The entrance into the ministry year by year of a body of men trained in this way cannot fail to strengthen the Christian Church as a whole, and to further mutual respect for honest and sincere conviction amongst those who serve its various branches. But, as will be gathered from your report of the proceedings, the College is at present crippled for want of means. In order to fulfil the very reasonable requirements of the University of Wales, the teaching staff must consist of four professors, and not one of these teachers is receiving anything approaching an adequate remuneration for the laborious work he is doing. It is simply wrong that men of culture and scholarship should be giving their services for the miserable salaries which the existing resources of the Presbyterian Board alone enables it to offer. Moreover, the number of applications from duly qualified students for scholarships increases every year—a fact which in itself testifies to the growing popularity of the College—and this year an unusually large number of extremely promising and capable men are seeking admission. What the College urgently needs, in order to carry on its work effectively, is a large body of yearly subscribers, and, although I am a poor beggar, I would respectfully ask those of your readers who are in sympathy with the principles of undogmatic spiritual Christianity and free unfettered theological inquiry to help in securing this result. The Hibbert Trustees have promised a most generous contribution, and it ought not now to be impossible to place the finances of the College upon a sound and satisfactory footing. Promises of subscriptions will be thankfully received by the treasurer of the Presbyterian Fund, Mr. C. W. Cornish, and may be addressed to him at 6, Great James-street, Bedford Row, London, W.C.—Yours, &c.,

G. DAWES HICKS.

Cambridge, July 1, 1913.

### DISINTERESTED MANAGEMENT.

SIR,—I am sorry to have done Mr. Hogge an injustice inadvertently. Mr. Hogge did not vote for the Lords' Amendment. He only spoke in favour of a motion for adjournment which, in the language of another Scottish member, "would mean the rejection and destruction of the Bill," on the ground, to quote from his own speech, "that the House of Lords are prepared to accept an option of disinterested management." That option was in their amendment as described by Miss Johnson and in my last letter. As I find on reference to Hansard that this motion was withdrawn, obviously he could not have voted for it, and I withdraw those words. He only supported it by speech. The "confusion of thought" he attributes to me is really his own. If he



had read Miss Johnson's letter before answering it he would have been saved this confusion by observing that it did not "purport to give an explanation of management," but only of the Bill and the amendments proposed. That was my reason for bringing your readers back to the practical point. Shall temperance workers divide their forces and wreck the Bill, or will they accept the Bill and deal with management on its merits by a separate Bill when this one is safe on the Statute Book?

Whilst I do not propose now to discuss Mr. Hogge's brand of management, I note with interest that he thinks the way to fight alcohol is to sell it. So do the trade. I do not profess to know as much as Mr. Hogge of the history of the movement in Scandinavia, but it is, I believe, true, as he says, that no management town has gone back to private licence, whilst many "have gone on from management to prohibition," sometimes in face of bitter opposition from "disinterested" managers, opposition which justifies to the hilt my fear that, human nature being what it is, "the owners of the monopoly could not be expected to oppose its continuance." For instance, in one "disinterestedly" managed town a poster urging working men to "avoid the drink shops" was twice torn down by the City Treasurer, the receiver, and one of the influential "disinterested" liquor sellers. In another, school teachers who worked against the "disinterested" company were rewarded by a refusal to consider their petition for increase in salary, presumably to encourage their ardour for temperance. In another, where the directors vote their own salaries, one-fourth of the whole expenses goes to remunerate them for their disinterestedness. Human nature being what it is, there appear to be other ways of disguising or appropriating profits than by paying 4 per cent. dividend and handing over the surplus for public uses. Management expenses is one. Does Mr. Hogge claim that the whole of the reduction in liquor consumption in Scandinavia is due to the self-denial of these profitable drink companies? Does the vigorous temperance propaganda there count for nothing? And if "disinterested" management is so satisfactory to the people who experience its benefits, how does he account for the fact that so recently as 1910-11 out of a voter population of 3,420,000 in Sweden, the home of the Gothenburg system, 1,884,298 voted for and only 16,715 against prohibition, which would destroy it? In Gothenburg itself the vote was, for prohibition 48,610, against 491.

In face of such a force of public opinion no wonder the Gothenburg company have lately made their restrictions more stringent. So under similar pressure have the private licensees in New Zealand. It is that or extinction. When we have created such a force here the trade, whether private or "disinterested," will do the same. As one who "prides himself on being a democrat," I long for the opportunity to take such a vote here. The Bill will give it to Scotland. I am aware of the vote of the Assembly of the Church of Scotland. But does this vote represent the unanimous opinion of 750,000 communicants? Are its members popularly

elected? And on this issue? The House of Commons is, and the issue has been before the electors at many elections. If the people of Scotland send a majority of representatives to the Assembly to say "yes," and to Parliament to say "no," their proud reputation as a logical people is a bubble reputation pricked and burst for ever. I think better of their consistency. They have said again and again as plainly as votes can speak, not unanimously, but by overwhelming majorities, that they do want the options in the Bill, and they do not want "disinterested" management. Why force it on them against their will? Believing, as I do, not only in democracy, but also in local autonomy, I think they might be allowed to try the options they desire, and ask for others if these fail.—Yours, &c.,

H. G. CHANCELLOR.

House of Commons.

June 30, 1913.

#### TRAFFIC IN WORN-OUT HORSES.

SIR,—May I call the attention of your readers to the letters from Mr. Percy Carew Essex which have appeared in the *Animals' Guardian* on the traffic in worn-out horses which goes on between this country and the Continent? The Act, 1910, 10 Edw. VII. and 1 George V. c. 20 providing that before shipment every animal must be passed by a veterinary inspector made the public feel quite happy in the belief that no further cruelty would be perpetrated. Unfortunately, I fear this is a delusion. Mr. Essex has visited the various English ports and seen the condition of the horses who were shipped, and also many of the foreign ports where he has seen them disembarked, and in his view many are sent who are quite unfit for the journey. He makes one realise this when he writes: "It is the first time I have ever been ashamed of being an Englishman, as the onus of the disgrace rests entirely with us." It is for us, the British public, to see that this disgrace is removed and that the provisions of the Act are carried out in such a way that no more cruelty shall exist. A copy of the letters may be obtained from P. C. Essex, Esq., 26, Charles-street, St. James's, London, S.W.—Yours, &c.,

A. M. ROSCOE.

Bircham, nr. Coleford, Glos.,

June 28, 1913.

#### THE NEW HYMNAL.

SIR,—I shall be greatly obliged if you will allow me to say that during the absence of the Rev. H. Gow, B.A., from England, all communications respecting the New Hymnal should be addressed to me. The "words only" edition is at present out of print, more than 10,000 copies having been sold. It is now being reprinted, and with a dozen additional hymns which have been asked for by our friends, will shortly be ready.—Yours, &c.,

JOSEPH WOOD.

Sandon, Crowboro', Sussex,

July 1, 1913.

## BOOKS AND REVIEWS.

### HODGE AT HOME.

How the Labourer Lives. A Study of the Rural Problem. By B. Seebohm Rowntree and May Kendall. London: Thos. Nelson & Sons. 2s. net.

IN the modern blaze of national prosperity, the increase of wealth, and the flaunting banners of luxury, how does the man with the hoe fare? For him does "light labour spread her wholesome store, just gives what life requires, but gives no more; his best companions, innocence and health; and his best riches, ignorance of wealth"? Recent investigations, prosecuted by Mr. Seebohm Rowntree and Miss May Kendall, furnish rather grim answers. The labour is heavy, and often begins at 4.30 a.m. The remuneration is such as to allow a more austere dietary than that provided in any workhouse in England or Wales, and below the "poverty line." The average wage of an agricultural labourer in Oxfordshire is 14s. 11d. per week, but thousands receive far less. And things are getting worse, as the increase of cost of living outruns rise of wages.

So far from getting what life requires, many are receiving not much more than three-fourths of the nourishment necessary for the maintenance of physical health. Many work for seven days in the week, and have never had a holiday. The wife has perhaps not had a new dress since her marriage. Clothes are impossible except by way of gifts of charity. Church and chapel are a prohibitive luxury. It is a depressing outlook. As one said, "It is not what you may call a living, only a sort of putting on." And a thin masquerade at that. Yet of this system Lord Lansdowne says he will never say a word in derogation. He is satisfied. To pay more than 12s. a week to the agricultural labourer would ruin the landlord. After reading the volume under review, one would imagine that little room will be left for satisfaction if one cares for national efficiency. For the facts are set down without hysterics or heroics. Just the bare facts garnered from personal visits to a number of labourers' cottages in five counties. The total income in money and in kind, how it is spent and how far the food provided answers to Professor Atwater's standard of food requirements; what the man and the woman think of it, think of their lot, think of life itself in its relation to their tribe—these things are recorded without embellishment, without straining after effect, without passion, without prejudice. Miss Kendall knows the life of the poor, and the way to their hearts, and she carries to her task sympathy lit up by humour. She further sees deeply enough into character not to be blinded utterly by the distorting effect of uncongenial environment. But the facts themselves are eloquent enough. "These debts are making an old woman of Mrs. Arthur, though she is only twenty-six." "He brings home his week's wages (a child of eleven)—9d." "We can't afford stamps." "When baby came, everything went to ruin." "We've got hell here, we have."



What is the picture thus quietly depicted? A life of drudgery, dull, monotonous, wearisome; a life of perpetual struggle; a life of chronic anxiety how to manage, how to make both ends meet; a life without colour, without vision, without beauty, without romance; a life without art, music or religion; a life bearable at all only through the inextinguishable elements of intrinsic nobleness, native to the industrious and innocent, and surviving rather in spite of "the old British system" than as things inspired and sustained by it.

What is the way out? Our authors do not offer a solution. But they quote the opinions of the labourers. Some think—so far is it above their reach—that one pound a week would make a living wage. Others hope for 24s., if such vague desire as they possess in their despondency may be called a hope.

Casual references to better conditions in Belgium suggest a contrast with countries where, after the exercise of the "sacred right of rebellion," as for example in France, a minority of land-proprietors gave way to five millions of small holders; and by more peaceful methods, Denmark exchanged seventy-five large proprietors for 240,000 peasants cultivating each his own soil. But whereas in Belgium one-fifth of the people are owners of their small estates, in England and Wales 70 per cent. of those engaged in land cultivation own only the land they wash off their rugged hands at night; they have no stake in the country, they are dispossessed, disinherited, and their rising wrath at the growth of luxury in their employers is full of menace to the community.

O masters, lords and rulers in all lands,  
How will the future reckon with this man?

How answer this brute question in that hour

When whirlwinds of rebellion shake the world?

How will it be with kingdoms and with kings—

With those who shaped him to the thing he is—

When this dumb error shall reply to God,  
After the silence of the centuries?

#### SOCIAL SERVICE AND THE SOCIETY OF FRIENDS.

Social Service: Its Place in the Society of Friends. By Joshua Rowntree. London: Headley Bros. 1s.

THAT Quakerism and social service are, so far as the practice of religion is concerned, interchangeable terms is one of the truths most surely believed even by the most cynical and sceptical among us. The noble record of the Society of Friends, their share in prison reform, the anti-slavery agitation, and in nearly every form of social amelioration is familiar to every intelligent citizen, but even those whose reading carries them into unfamiliar fields will have to confess that there is much to be set down to the credit of this (numerically) small society, which but for this little volume they might have been unaware of. Not everybody who thinks of George Fox as a great religious leader is aware that on the practical side he was far ahead of his

time. He recommended his brethren to have "an almshouse for all poor Friends that are past work." He seems to have anticipated our modern Nature Schools, and suggested that every market town should have a register for employers requiring labour and labourers in search of work. John Woolman's "Word of Remembrance and Caution to the Rich" might have been written, so far as substance and principle are concerned, by any of the reformers who, in the latter half of the nineteenth century, levelled their indictments against our industrial civilisation. The adult schools, which have so deeply taken root in the life of the Midlands and other parts of England, need no word of mention here save to recall the fact that their conspicuous success has been on the side of training up devoted citizens, who have translated their religion into numerous forms of useful public service.

Not the least interesting figure in this book is one whose name will scarcely be known to many but professional students, John Bellers, of London (1654-1725). Great, indeed, was his faith, for he appealed to the Archbishop, Bishops and Clergy of the province of Canterbury for an amicable conference of all persuasions in the British dominions, which would make them less apt to misrepresent, and better able to understand, one another. "What is prayed for of God above," he said, "men must be instrumental to accomplish here below, there being few, if any, who believe He will make His angels visible to do it." He conceived a plan for a Supreme Court to settle international disputes, quaintly and forcibly reminding principalities and powers that Muscovites are Christians and Mohammedans are men, and that "beating out their brains to put sense into them is a great mistake."

He was distressed at "the miseries of the poor," whose labours were, he said, "the mines of the rich." He had a scheme, which he renewed, revised, and perpetually advocated, for Colleges of Industry, educational industrial settlements, where industry and education for both age and youth should be combined under one roof. These colleges, he held, would do away with "all useless trades, lawyers, bad debts, beggars, and much now wasted house room." Like land reformers of later times, he maintained that "if we improve our land, multiply our people (upon it), increase our treasure, and perfect our rules and policy, we could live with half the labour we do." His fertile brain conceived schemes for purifying parliamentary elections, for placing medical aid within the reach of all, and making available for general use the latest medical and sanitary discoveries, whereby it appears that Mr. Lloyd George's insurance schemes are not so very new after all. He computed that 200,000 persons died yearly in England, and that the death of every able-bodied industrious labourer represented a loss of £200 to the kingdom. As is so frequently the case, the writings of this reformer, born out of due time, have been more discussed in Germany than in England, and perhaps the publication of Mr. Rowntree's interesting little volume may induce some of the research students at our Universities to bring him back to life again for English readers.

PLATO: MORAL AND POLITICAL IDEALS. By A. M. Adam. Cambridge University Press. 1s. net.

THIS little volume, one of the latest group of "Cambridge Manuals," is a most useful and attractive popular introduction to Plato's thought, within the limits indicated by the sub-title. Mrs. Adam touches only lightly upon the metaphysical side of his teaching, and for this reason her book forms a companion rather than a rival to Professor Taylor's manual in "Philosophies Ancient and Modern." After a brief sketch of pre-Socratic ethics in Greece, she discusses in a clear and valuable way the teaching of Socrates, Plato's early career and his relationship with him, and the probable development of the philosopher's own views on moral and political problems. Reference is made at every point to the dialogues themselves, and the way in which the writer, within such a short compass, summarises their arguments and extracts their essence is nothing short of masterly. The *Republic* is treated in special detail, with useful chapters on the position of women and the communistic scheme of Book V. The supreme value which Plato attaches to individual education is emphasised throughout, and we are helped to distinguish sufficiently between the necessarily transient in his system—social schemes adapted to his day alone—and the permanent root principles on which it is based, "his insistence on the divinity of man's soul and his fearlessness of death." The book is not only scholarly, but also interesting from cover to cover; and the freshness of its style and treatment, added to the perennial interest of its subject, should ensure it a popularity of the best kind.

THE BOOK OF JOB INTERPRETED. By James Strahan, M.A. Edinburgh: T. & T. Clark. 7s. 6d. net.

IT is not too much to say that no book of Scripture gains more in intelligibility and impressiveness by a critical interpretation than does the book of Job. Logical inconsistencies and singular irrelevancies disappear; the terrible problem of suffering as it presented itself to the Jewish mind is plainly set forth, and the matchless genius of the unknown poet to whom we owe this drama of doubt, despair, and disillusion is clearly revealed. "Professor R. G. Moulton has expressed his belief that if a jury of persons well instructed in literature were empanelled to pronounce upon the question what is the greatest poem in the world's great literature, a large majority would give their verdict in favour of the book of Job." Certainly, if we may assume that these literary persons would not disdain to employ the weapons of the "lower" as well as the "higher" criticism, and ask both what the poet wrote and what he meant, then such a finding will be returned. Mr. Strahan's admirable interpretation based on a close investigation of the text increases our reverence for the Hebrew dramatist. Like everything else worth reading on the subject, it is greatly indebted to the Germans, but the arrangement of the book, its introduction, para-



phrases, and exegesis should win it a hearty welcome. Laymen will find it interesting, and students may learn much from its pages.

#### PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Gains to the Bible from Modern Criticism. 2s. net.

CAMBRIDGE UNIVERSITY PRESS:—The Fourfold Gospel; Section I., Introduction: Edwin A. Abbott. 2s. 6d. net.

MESSRS. J. M. DENT & SON:—A Plea for the Thorough and Unbiased Investigation of Christian Science. 1s. net.

MR. T. WERNER LAURIE:—The Cathedrals of Southern France: T. Francis Bumpus. 6s. net.

#### MISCELLANEOUS.

*The Contemporary Review, The Nineteenth Century, The Hibbert Journal, The Vineyard.*

### FOR THE CHILDREN.

#### PIONEERS.

I AM quite sure that you all have a hero, and I daresay most of you have had many. I wonder if I can guess who the first was. With myself, I remember that when I was about twelve I was in love with Milton and Bunyan among our writers, and Grace and Abel among our cricketers; but I think before that I was very much attracted by Columbus. Has it not been the same with some of you? I fancy I hear many of you saying "Yes." Why is it we are so interested in him? Is it not because, like Abraham in the Bible story, he went out "not knowing," as the Epistle to the Hebrews says, "whither he went"? We like to read of men going into the unknown. We like to go for our Sunday-school excursion to some new place; we like our summer holidays to be spent on some new shore. One of the oldest of our English stories of adventure is "Robinson Crusoe," which describes the experiences of a mariner who is wrecked on an island which to white men was unknown, and that is why it is so thrilling. We never know what is going to turn up! In England we do not fear we may meet savages when we start out for school, and footprints are quite common, especially on the muddy days we know so well; but how exciting those things were to Crusoe!

Now we have recently had two events which have reminded me of these things. First we had the story of Captain Scott and his brave death, then we had the hundredth anniversary of the birth of David Livingstone, the missionary and traveller. Both were alike in this, that they loved pushing their way into countries never before covered by white men; they were what we call great "pioneers." So we cannot help admiring them, even if we have not their courage ourselves, even though to the smallest of us the darkness of our bedrooms when the light is out terrifies us into thinking that there must be some

enemy we cannot see! Boys and girls and men and women might be divided into two classes, those who lead and those who follow. At school there are the boys and girls who are always first in the games, and a larger number who simply copy them. I heard a true story of how some men were like this only a few weeks ago. A professor of English said that he once conducted a class of about twelve men in English composition, and he read to them one of those specimen essays which I daresay you have in your lesson books. When he had finished his reading he asked all the men in turn what they thought of it, and eleven of them said it was good, and the only reason they gave was that it "sounded nice." Only one said it was foolish, and "I agreed with him," said the Professor, "for the essay began 'I never enter a railway train without thinking of Watt or Stephenson,' and, although I often go in railway trains, I hardly ever think of them!" Most of us are really disciples, but even though we are, we can try to think for ourselves and not follow blindly. Some of us must become leaders in one way or another, and we must try the more to understand the ideas which the men around us write and speak, so that we may in time be able to stand on our own feet and give great help to our commonwealth, or, what this really means, for the common good.

Has it ever occurred to you that almost everything we enjoy has come through some man or woman making an experiment? You know that a whole army of men did not, for instance, commence to carry umbrellas on the same day, and that when at the end of the eighteenth century Jonas Hanway did so for the first time, men laughed him to scorn. At about the same time a man in France went in for a more stirring adventure, and soared into the air in a balloon, which, so far as we know, had never before been done. We have been reminded by a clever writer that some man must for the first time have launched out upon the sea, and another man for the first time have tasted oysters. You can imagine how the people on the shore must have watched the former, wondering whether his weight would sink him. Probably they had thrown pieces of timber into the water many times, but would not risk themselves upon it until one braver than the rest had made the experiment. Or think of the man eating oysters! They looked strange things, perhaps they would make him sick, perhaps they were poisonous. "Well, here goes," said somebody, "I'll risk it." Now we should not be much poorer without the taste of oysters, but what should we be without our vessels! Yet it must be from those first adventurers that we get the great ships which carry us and our goods to all parts of the earth. And there are other men who, for the first time, so far as they know, think great thoughts, and they may suffer much in consequence. It was really through thinking something that seemed to those who heard him quite new, and therefore wicked, that Jesus was crucified, and when we remember the cold which men like Captain Scott and Commander Evans must have endured, we must not forget those who have suffered that other

coldness, which means that men turn away and have no warmth in their hearts towards you. That was partly, perhaps, what Shakespeare was thinking of when he said:—

Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude.

It was because he went a little farther in his thoughts than other men that Socrates was compelled to drink the poison; it was for the same reason that Galileo was found by John Milton spending his days in prison. There have been men, too, who, although they have never lost their liberty, through the misunderstanding of their friends have been as lonely as though they had.

The story of Captain Scott's death stirred everybody. All our newspapers were loud in his praise, but they would not have said so much had he been a champion of the poor and the oppressed, rather than a discoverer among snow and ice where there was nobody to upset. The great Norwegian dramatist, Ibsen, has given us a fine play showing how a man may suffer when he tries to fight some great evil. A certain Dr. Stockmann lived in a Norwegian town, which was prosperous by reason of some baths for which it was famous, and which attracted sick people who were supposed to be benefited by taking the waters. One day Dr. Stockmann examined the water, and got other expert men to do the same. He came to the conclusion that it was impure, and that people who used it must be getting worse. He tried to get his views published in a paper, but the editor was afraid of the consequences; he tried to get it printed at his own expense, but the printer was afraid to print it; he tried to get a room in which to hold a meeting, but even that was difficult, for people were afraid to let one to him. At last, when he *did* hold a meeting, everybody was against him; they broke the windows of his house; his boys, who were brave, sturdy fellows, had to leave school because of their father, and his daughter lost her situation. But Stockmann was a brave man. He cared nothing for the stones; he kept them that he might show his sons when they grew older and could better understand what their father had done. He lost his situation, but that was nothing to him. He was content to work among the poor who loved him, and he said he believed that the strongest man on earth was he who could stand most alone. He was really, you see, a fine moral Casabianca. The fire in his case was the wrath of his fellow men, but he stuck to the work which his conscience said he ought to do, and it is by such men as these that our human life is made happier and purer for *all* men. We like to read the story of Livingstone and the lion, and no doubt we should all shrink from the adventure; but let us remember that there are great lions in our path here which have to be fought, and are not so easy to slay. There is selfishness in us, and in all boys and girls and men and women, which tempts them to get all they can for themselves and care little for what other people have. There are evil appetites which have to be



met and conquered. Maybe if we overcome these things in ourselves it will be a way by which we can lead others to do the same, just as Livingstone had first to get past that lion before he could cut a path through Africa. We can be pathfinders, we can so learn from books and from men that we can show other people the way, so long as we have faith and courage. I suppose the oldest things in many villages are really the paths. They have been made by the feet of many people for thousands of years, and none could say who began them. It may be that with us none will ever know what we have done, but we shall have helped others, which is better than finding treasure islands and goldfields. We shall have discovered, as happy and earnest adventurers, a new and better way of life.

W. K.

## MEMORIAL NOTICE.

THE REV. W. E. MELLONE.

We regret to announce the death of the Rev. William Edward Mellone, who passed away somewhat suddenly at his residence, The Hermitage, Warrenpoint, on Monday afternoon, in his 78th year. Mr. Mellone was born at Thame, near Oxford, and was educated at King's College, London. He had been 52 years in the ministry; the first four years being spent in the Congregationalist body (1860-64). Subsequently he held pastorates at Toledo, Ohio; Portsmouth, Liverpool, Kidderminster, Devonport, Bessells Green and Tunbridge Wells, where he was chiefly instrumental in gathering a new congregation. For the past 17 years he had been minister of the Warrenpoint Non-Subscribing Presbyterian Church, and had served as Clerk to the Presbytery of Armagh for 12 years. He was also Clerk to the Remonstrant Synod of Ulster for four years. In addition to these offices in connection with the Church, he served for 10 years as a Trustee of the Quinn Charity, to which he devoted unsparing attention. Mr. Mellone won the deep respect of his fellow-ministers in Ulster, and until infirmity laid him aside was an honoured friend and acceptable preacher in most of the churches of the Non-Subscribing Presbyterian Church. Mrs. Mellone died three years ago. He leaves a son, the Rev. S. H. Mellone, Principal of the Unitarian Home Missionary College, Manchester, and a daughter to mourn his loss. The funeral took place on Wednesday, July 2, in the burying ground adjoining the church at Warrenpoint. A service was held in the church, conducted by the Revs. Alexander Gordon, one of Mr. Mellone's closest friends for many years, Geo. J. Slipper and M. S. Dunbar, Moderator of the General Synod of the Non-Subscribing Presbyterian Church of Ireland. There was a large attendance of members of the Warrenpoint and Newry congregations and neighbouring ministers, including a number of friends representing all denominations.

## MEETINGS AND GENERAL NEWS.

### PRESBYTERIAN COLLEGE, CARMARTHEN.

#### CLOSE OF THE SESSION.

THE Session was brought to a close on Wednesday afternoon when the prizes were distributed amongst the successful students in the presence of a numerous gathering. The deputation from the Presbyterian Board consisted of Dr. Dawes Hicks, Mr. Harold Baily, Dr. Tudor Jones, Mr. Wilfrid Tayler, and Mr. G. H. Clennell (the secretary), who in the work of examination were assisted by Dr. Talfour Ely, of Hampstead, and the Rev. J. Park Davies, B.A., B.D., of Pontypridd. Amongst the visitors from a distance were Mr. and Mrs. Walter Baily, of Hampstead, Mrs. Walter Clennell, and Mr. Bancroft Willans, of Dolforgan, Montgomeryshire.

Of the 31 students at the College, two were reported to be sitting at the B.D. examination of the University of Wales with every prospect of success. The others had with few exceptions acquitted themselves with much credit at the College examinations.

Professor G. Dawes Hicks presided over the proceedings, when the prizes and certificates were presented to the successful students. After making reference in detail to the work of the session and paying a deserved tribute to the energy and scholarship of the staff, he proceeded to call special attention to the appeal for increased funds, which has been issued, and to plead for a generous response to the urgent financial needs of the College.

I want, he said, in the first place, earnestly to ask for the support of those who believe in and who desire to further the great principle of free unbiassed inquiry in theology and of the unity of the spirit in religion to which this College has, throughout its long and honourable history, endeavoured to remain true. It is always difficult to obtain pecuniary help for educational purposes—partly, I suppose, because people have the feeling, which I confess I share with them, that education is a national concern and ought to be provided for by public funds. But clearly we cannot look to that source for the maintenance of a theological institution based on the principle of the "open door." Seeing that you are about to disestablish one church in Wales, you are scarcely likely to endow out of the public funds even the most liberal of seminaries devoted to the training of divines. If, then, the work here is to be done effectively and efficiently, those who are engaged in carrying it on must look to the friends of the liberal religious movement up and down the country to furnish the means of its being so done. It is surely no small proof of the genuineness of our liberalism that we have here actually working side by side students of very different theological persuasions, and that on our teaching staff three denominations of the Christian Church are represented. I doubt whether there is any other theological college of the United

Kingdom of which that can be said. And I cannot think that now, when the principle in regard to which this College has been for two centuries the pioneer, is gaining ever widening recognition, the College itself will be suffered to languish instead of being adequately equipped for fulfilling the task it could then fulfil so well.

I want, in the second place, to make a special appeal to the former students to be loyal to and rally round their *alma mater*, at this critical moment of her history. Every public school in England turns in times of stress and strain to the "old boys," and calls them, with a certainty of a quick response, to lend their aid in steering the course of things to a successful issue. The "old boys" of Carmarthen will scarcely falter when a call of this kind is made to them. I am persuaded that at the present juncture they can, if they will, render their College yeoman's service. I know, of course, that they are not men of large incomes, and that they cannot out of their private resources spare any considerable amount annually towards the sum we need to raise. But I understand there are, at this moment, over four hundred Carmarthen men in the ministry, and if each of those four hundred would make it matter of honour to interest their congregations in the work of this place, so as to send us (say) on the average the modest subscription of a pound a year each, they would have the satisfaction of having placed their college in a flourishing position and of having enabled it to become a most powerful centre of influence not only in Wales but in the country generally. It is not my business to preach to the old students their duty in this matter, and I refrain from any such impertinence. I am sure that they have only to be convinced of the necessity and that they will rise to the occasion. For I do not believe there is one amongst them who has any other feelings than those of gratitude and respect for the institution where he spent his *Lehrjahre*, his years of preparation, and who will not be willing to serve it in any way which is possible. I will venture only to dwell on one point. What the College needs now beyond all else is a strong and numerous body of annual subscribers. It needs such a body of subscribers for more reasons than one. It needs it, of course, for the financial aid which would be a reliable source of income. But it needs it, also, on account of the impetus and encouragement which the personal interest of a considerable number of people in various centres of activity could not fail to give. The time has come, it seems to me, when the government of the College should be placed upon a more democratic foundation, and when its old students in particular should have a voice in the conduct of its affairs. I believe the College would benefit immensely by a wide extension of its franchise, and that this might be brought about by the formation of a roll of subscribers, who, on the principle of no taxation without representation, would have a right to claim some share in the direction of the course of events. In the case of every other theological college with which I am acquainted, the yearly



subscribers, and especially the old students, stand in this relationship to the institution they help to support, and I am anxious that in connection with Carmarthen also, the subscribers and old students should constitute themselves into a body of trustees who would be in touch with what is going on here, and be in a position to make their opinion felt upon the many questions that repeatedly come up for decision in reference to the line of action which is to be pursued.

Dr. Hicks closed this part of his address with the announcement that the Hibbert Trustees had made a grant to the College of £200 per annum for three years, and urged that this generosity should be met by an enthusiastic effort on the part of all the friends of the College to improve its financial position.

Subsequently addresses were given by the other members of the Presbyterian Board present, some of the visitors, and by Principal Evans and the members of the staff.

### WILLASTON SCHOOL. SPEECH DAY.

SPEECH Day was held on Wednesday, June 25. The weather was excellent, and a large attendance of boys' parents and others interested in the progress of the school filled the gymnasium. The boys opened the proceedings by singing Henry Newbolt's fine verses "Vitai Lampada," or "Play up! play up! and play the game!" set to music by the headmaster, and the chair was then taken by the treasurer of the governors, Mr. G. H. Leigh.

The chairman, in his early remarks, alluded in sympathetic terms to the general regret felt at the absence of Mr. Dowson, chairman of the governors. Mr. Dowson had always taken the keenest interest in the fortunes of the school, and had rendered it invaluable assistance in the past; and it was to be hoped that his health would very soon be fully restored to him. Continuing, the chairman referred to the record number of boys now at the school, and to the fact that for the time the preparatory department was full, a state of affairs generally which clearly indicated the progress that was being made and was in itself a testimony to the energy and abilities of the headmaster.

The headmaster, Mr. H. Lang Jones, in giving his annual report on the life and activities of the school, endorsed the chairman's opening remarks, and on behalf of all wished for Mr. Dowson a speedy return to health. He spoke also in cordial terms of the work that was being done by the members of his staff in maintaining in the school a high standard of efficiency in all its departments. The activities of the school were many and varied, and their successful conduct could only be secured by the keen co-operation of all concerned. In the class-room things were proceeding as usual, and it might be of general interest to know that the sixth form were entered as a whole for the School Certificate of the Oxford and Cambridge Board, while a number of others were taking the Lower Certificate. At the same time the varied out-of-doors occupations were far from

being neglected, cricket and football, both Association and Rugby, being energetically pursued. With regard to swimming, it was unfortunate that as yet it was almost an impossibility, the river Weaver not being invariably attractive; and though generous offers of assistance had been made towards the making of a swimming bath, the question of the water supply for it remained unsolved. If adequate help were given, however, it might be possible to erect pumping machinery on the premises. But throughout all these different activities one object was being kept steadily in view—to teach boys the meaning of the word "Responsibility" and help them to become a credit to themselves and the community at large; and it was pleasant to be able to recall distinctions which had been won by Old Willastonians at the Universities of Oxford, London, and Toronto, and in the legal profession.

The principal speaker of the afternoon was Professor H. Bompas Smith, Director of Education in the University of Manchester. He said that he had listened to the earlier speakers with great interest, and that if he understood the spirit of Willaston School aright he gathered it represented a rather new application of modern principles to old traditions. The school was trying to apply the principles that underlie English public school life in such a way as to give them added value to the community. In these days, when the tendency to regard the State as an inexhaustible fairy godmother seemed on the increase, it was good to realise that there were institutions to which people came not for what they could get, but for what they could do. So long as the public school spirit continued to teach lessons of unselfishness, discipline, service, and corporate life, the national value of that spirit was unquestionable. A school like Willaston, which took the spirit of the public schools in its fullest sense and was at pains to apply that spirit in order to meet the requirements of the present day, was doing pioneer work in the most important part of education, the training of boys to regard themselves as responsible members of a civilised community. It was of extreme importance that we should not, as a nation, look upon laws as imposed upon us by an alien authority, but as being means by which we could live our life in common and could follow and attain our common objects; and that was precisely the spirit which one saw growing up in a public school of the right stamp. The greatness of a school was not to be measured by its size alone, but wherever this corporate and responsible spirit was alive in any type of school there the highest interests of education were being served.

After the speeches the school sang various rounds and canons. The skill displayed in the part-singing, and the freshness of the pieces rendered, delighted the audience, who would gladly have listened to more. These were followed by the Andante Cantabile (arranged) from Op. 11 by Tschaiowsky, given by the school orchestra, which shows no sign of falling off either in numbers or keenness. Some of the boys then proceeded to give a clever representation of part of Act V., Scene 1, from *Hamlet*—the "grave-digger" scene.

The scene was enacted without costumes or scenery, and with only the most rudimentary stage effects; but the keenness with which the boys threw themselves into their parts, and the hearty applause which rewarded their efforts, were evidence of the care with which they had been coached and the excellence of the performance. The principal parts were taken by Woodcock (first grave-digger), Ruck ma. (Hamlet), and Hirsch ma. (Laertes).

The orchestra then rendered two minuets, one by Elgar and the other from Haydn's Fifth Symphony; and after the *Carmen Willastonense*, to its traditional tune, the proceedings terminated with the National Anthem. The large company was then entertained to tea by Mrs. Jones on the cricket field, under the copper beeches, where, with the weather still all that could be desired, the unofficial business of a very successful occasion was brought to a close.

### UNITARIAN HOME MISSIONARY COLLEGE.

#### PUBLIC EXAMINATION.

ON Tuesday, July 1, the annual public examination was held at the Unitarian Home Missionary College. Owing to the sudden and lamented death of his father, the Rev. W. E. Mellone, of Warren Point, the Principal was unable to be present, his place being filled by the Warden, the Rev. H. MacLachlan, M.A., B.D. Amongst those present were Mr. R. Durning Holt, M.P., President; Sir W. H. Talbot, the Revs. W. G. Tarrant and Ph. Moore, Visitors; the Rev. A. W. Fox, Gaskell Examiner; the Rev. G. A. Payne and Mr. Percy Winsor, secretaries; Dr. J. E. Odgers, of Oxford, and a numerous company of ministers and laymen.

At 5 p.m. the President took the chair, and, after briefly and sympathetically referring to the sad cause of Dr. Mellone's absence, he introduced the senior Visitor, the Rev. Professor Moore, of Carmarthen, who gave the Visitor's Address.

In the absence of the Principal (Dr. Mellone), the Warden (the Rev. H. MacLachlan, M.A., B.D.) announced the College and University results, which he regarded as eminently satisfactory. He prefaced his remarks by a feeling reference to the bereavement which the Principal had suffered, which prevented him from attending the meetings to which he had looked forward with great interest.

In the College examinations Mr. Redfern, Mr. Barnes, and Mr. Lord appeared in the first class. The Sharpe prize was divided between Mr. L. Redfern, M.A., and Mr. H. Barnes. In giving this prize the Warden announced that a message of goodwill had been received from Miss Sharpe, who regretted her inability to be present. The Harry Rawson prize for Essay in English Literature went to Mr. Redfern, as also the Bibby prize, for proficiency in Greek. Mr. Herbert Barnes had been appointed Senior Student on his sessional results and his evidence of fitness. The University results were then declared. Mr. Redfern had successfully passed in three subjects for the B.D. Mr. Biggins had completed his subjects for the B.A.



degree, which would be conferred in a few days. Mr. Ewbank had taken firsts in two subjects for the final general B.A. degree. Mr. Maw had passed in all subjects for the Inter. B.A., taking a first-class in Greek; and Mr. Phillips had successfully passed in four subjects of the Inter. B.A. examination. A pleasing announcement was made to the effect that Miss Evans, daughter of the late Rev. Geo. Evans, M.A., who was for some years the secretary of the Library Committee, would shortly make a gift to the library of some 350 volumes, including theological books, and his valuable Semitic collection.

The valedictory service was conducted by the Rev. J. E. Odgers, M.A., D.D., on the evening of the same day in Cross-street Chapel. There was a large attendance. The choir of Longsight Free Christian Church conducted the musical portion of a deeply impressive service, the organist being Mr. Oliver H. Heys. At the close of the sermon personal words of farewell and goodwill were addressed to Mr. E. Glyn Evans, who goes as minister at Dudley, and to Mr. L. Redfern, M.A., who has greatly distinguished himself as a student, and is about to proceed for a year to Harvard for further study.

A replica of the presentation portrait of Dr. Odgers (an excellent likeness) has been hung at Summerville, and gave great pleasure to the visitors.

On Wednesday afternoon the garden party was held in the beautiful grounds of Summerville, and was attended by nearly 400 persons.

### THE DEPRESSED CLASSES OF INDIA.

THE sixth annual report of the Depressed Classes Mission Society of India records the most prosperous year in the brief history of the Mission, both in respect of the extension and consolidation of its work in various centres. The work at the headquarters at Bombay has been largely developed, and owing to the grant of Rs. 6,000 from the trustees of the late Mr. N. M. Wadia's estate, which is to be continued for three years, it has been possible to start a separate Technical School at Parel, and to increase the number of boarders at the Students' Hostel from 17 to 40. At Parel arrangements were made by the Mission from the first to impart instruction in bookbinding and sewing to the boys and girls attending the school, because the promoters were convinced that no education of the depressed classes, who had always earned their livelihood by following one craft or another, could be complete without due provision for some kind of technical education. Want of funds was, however, the stumbling-block in the way, and hence the advantages which have been gained owing to the above-mentioned grant are much appreciated, and will enable the work to be carried on with far greater benefit to the students. It is intended to train them to earn their living as tailors, carpenters, bookbinders, &c., these professions being specially selected as it is hoped that by following them much of the social stigma that attaches to the depressed classes will be

removed. The total number of pupils under instruction in the Technical School at the end of the year was 60, and their progress is very satisfactory, considering the fact that they are strangers to the arts they are learning.

### ITALIAN FREE BELIEVERS' ASSOCIATION.

SIGNOR CONTE is still carrying on his work of "pacific penetration" in Italy, through the medium of the Italian Free Believers' Association, and the review, *La Riforma Italiana*, published under its auspices. The second annual report which has just reached us shows that his enthusiasm in a noble cause is unabated, and that he is one in sympathy and endeavour with all who are trying, not to create a new sect, but to influence the Churches everywhere in the direction of more liberal thought and faith. "Here it is not a question," he says, "of turning a Methodist or Baptist into a Liberal Christian; . . . but it is a question of collecting and fertilising the little fragments of an ancient faith scattered amongst the rubbish of a decadent materialism, so that they should be transformed into a new tree of life . . . Our programme is, whenever the way is open, to continue to diffuse our ideas, to gather in fresh adherents, to organise groups in the large cities and visit them three or four times a year, to enter into more direct, more personal, more intimate relations with every member, preparing the way for more efficient co-operation and one which should be more productive of good." The want of means is always a pressing difficulty in all pioneer work of this kind, and at present the Association must largely depend on the generosity of its friends in Italy and elsewhere; but the members keep fixedly in view the idea of making it ultimately quite independent and self-supporting, and when the organisation is further developed their hopes will, we trust, be realised.

### SOUTHEND HOLIDAY HOME. APPEAL.

MISS AMY WITHALL writes from 15, Highbury New Park, N.:—"As treasurer of the London Sunday School Society, I should be very grateful if you would allow me through your columns to earnestly appeal to readers of THE INQUIRER on behalf of our Holiday Home at Southend. At the annual meeting of the Society a few weeks ago I had occasion to report that our first year's experience in the new Home had shown the need of a further income of £40 per annum. Whereupon in the subsequent discussion, one speaker well acquainted with our churches remarked that such a state of things surely need not cause us any alarm. Surely we had but to ask for so modest an amount and it would be ours. Yet we are unwilling to make the appeal to those friends who give generously again and again to larger funds. Sending a letter to the paper is not, I am afraid, usually found to be the way that works. Nevertheless, I send my letter feeling sure that if readers

would be so kind as to look upon this printed appeal as a personal letter, the committee of the L.S.S.S. would doubtless soon find itself relieved of its present anxiety with regard to the financial management of the Home.

"It is possible that a number, even a large number of London Unitarians do not know of this Holiday Home at Southend. Eighteen months ago it removed from Bernard Cottage (presented to the Society in 1899 by the late Mrs. Bayle Bernard) to Bernard House, in order to accommodate 14 guests instead of 8. We have spent £60 (of which £9 are still owing) on furnishing the new house, and for current expenses we require a subscription list amounting to £90. Last year we received £50 in subscriptions.

"The main fact with regard to the Home is that it enables Sunday-schools to help their scholars to a seaside holiday at the cost of 7s. 6d. a week. But another important fact for us is that scholars can rarely avail themselves of such an opportunity except during the summer months. During the remaining months of the year visitors other than scholars are catered for at charges of 10s. 6d. and 17s. 6d. per week. Were this fact more widely known the Home would probably receive more guests and would become more nearly self-supporting.

"I should rejoice greatly at receiving sums of whatever size at any time."

THE President of the Liberal Christian League (the Rev. Dr. Drummond, of Oxford) will be present at the "At Home" to be given to the American delegates to the Paris Conference at Dr. Williams' Library, Gordon-square, on Monday afternoon, July 14. A few cards of invitation are available for friends who may desire to attend. Application should be made to the Hon. Secretary, League Offices, 28, Red Lion-square.

MR. ROBERT F. RATTRAY, of Manchester College, Oxford, who has been studying as a Hibbert scholar at Kiel and Harvard, has been awarded the degree of Ph.D. by Harvard University for a thesis on "Samuel Butler and the Philosophy of Nature." Mr. Rattray is returning home with a view to settling in the ministry. His address will be 2, Dalkeith-place, Monifieth, near Dundee.

### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Birmingham: Moseley.**—By the great kindness of Mrs. W. Nuttall a two days' sale of work was held last week at her residence, Reddings-rd., Moseley, from which about £40 has been added to the building fund, which now stands at £330. In addition a good site has been secured.



**Clifton.**—Much interest was aroused by the marriage of the minister, Dr. Beckh, which took place in Oakfield-road Church on June 27. The ceremony was performed by the Rev. A. N. Blatchford, and the church was beautifully decorated with flowers by the ladies of the congregation. A social gathering to welcome Dr. and Mrs. Beckh will be held in the Lecture Hall on July 18.

**Dudley.**—The Rev. E. E. Coleman, M.A., who has officiated as minister of the Old Meeting, Dudley, for six months, pending the settlement of the Rev. E. Glyn Evans, invited last autumn to the permanent pastorate, concluded his interim ministry on Sunday last. After the evening service the congregation remained to take leave of Mr. Coleman, who was presented with Jowett's "Plato," in five volumes, as a memento of his stay in Dudley, together with a purse of money. Mr. E. J. Thompson, who presided, and Mr. Councillor Theedam, J.P., bore high testimony to the value of Mr. Coleman's pulpit ministrations. Mr. Coleman, in reply, warmly reciprocated the cordial expressions of appreciation. Mr. Evans, who has just completed his course at the Unitarian Home Missionary College, will begin his ministry on July 6.

**Greyabbey, Co. Down.**—The Rev. Thomas Munn, having received an invitation to become the minister of the Padiham congregation, Lancashire, and having asked the Presbytery of Antrim to release him from his charge of Greyabbey congregation, the Presbytery acceded to his desire, and the pulpit is in charge of the Presbytery of Antrim, of which the Rev. Alex. O. Ashworth, Marsdene, Cyprus Park, Belfast, is the clerk.

**Horsham.**—A very successful meeting was held on Tuesday evening, when friends from far and near gathered in the old Meeting House to welcome the Rev. Victor Moody, the newly appointed minister. Mr. Tarring, who took the chair, expressed for the congregation their appreciation of the services of the retiring minister, the Rev. J. J. Marten, and the hope they felt that under Mr. Moody's guidance good and useful work in the church and town lay before them. Dr. Carpenter spoke of the close connection which formerly existed between Manchester College and the Horsham congregation. In his student days his companions often supplied the pulpit there, and brought back pleasant reports of their visits. He referred to the advantage Mr. Moody had experienced in having originally been trained in a community gifted with splendid enthusiasm, the Wesleyan body, and though he had outgrown their theology and was not sorry to find himself in a freer atmosphere, he hoped he would still retain some of their passion for saving souls. If there should come times when he should feel that which is the minister's burden, if his people seemed indifferent and careless, let him not despair; let him go to the homes of his people; they would give back in many an unexpected way the comfort and hope he had before given them, and every day life would grow brighter, truer and more tender for the personal contact and sympathy. He bespoke for Mr. Moody the whole-hearted support of the congregation, both in the church and in the community. Mr. Ronald Jones impressed upon minister and people the necessity of time for quiet thought, that the springs of the inner life might not be exhausted, but continually renewed. The Rev. W. H. Drummond bore the greetings and good wishes of the Provincial Assembly, and in terms that were especially grateful to those who have so long worked with him, referred to the good Mr. Marten had done, not only to his own people but to others who were brought in contact with him. He spoke of his own indebtedness to Dr. Sadler, the son of a former minister of the Horsham Church, and congratulated Mr. Moody in beginning his work amongst pleasant country surroundings, where,

away from the constant rush and bustle of town life he would be able to form quiet abiding friendships and consolidate his reading and study. Letters and messages were read by the secretary conveying greetings and expressing goodwill from the Rev. Adam Waugh (Baptist minister), the Rev. H. Clarke (Meadow), Miss Cooke (Ditchling) and several others, including one from the Rev. M. S. Dunbar, of Downpatrick, who forty years ago entered on his Unitarian ministry at Horsham. A telegram from the Rev. D. Davis, of Billingshurst, was also received. The Rev. Priestley Prime brought with him the good wishes of the Brighton friends, the Rev. J. M. Connell spoke for Lewes, the Rev. S. Bond for Portsmouth, the Rev. G. Lansdown for Chichester, and Mr. Cramp for the Horsham Temperance Association. After brief speeches by the Rev. Victor Moody and the Rev. J. J. Marten, and a cordial vote of thanks to the ladies who had prepared the tea, the pleasant gathering closed with the singing of the hymn "The day thou gavest, Lord, is ended."

**Leigh.**—On Sunday last, June 29, the Rev. R. S. Redfern preached his farewell sermon to a crowded congregation. After the service a presentation was made to Mr. and Mrs. Redfern as a token of sincere regard and esteem for eleven years' faithful ministry to the congregation. Mr. John Mather spoke on behalf of the congregation, and Mr. R. Ridyard spoke on behalf of the Sunday school. Mr. Ridyard spoke also of the regret they felt at the cause of Mr. Redfern's leaving them, viz., Mrs. Redfern's health, and expressed the hope that this would improve in a different atmosphere. The Rev. R. S. Redfern replied in suitable terms.

**London: Bermondsey.**—A conversazione was held at Fort-rd., on Wednesday evening, June 25. During the evening the Secretary informed the meeting that the sale had resulted in a profit of £55 12s. 11d. Resolutions of thanks to the organiser of the sale (Mr. A. H. Crocker), to Mr. H. N. Caley, to Miss Malien, and all the workers were proposed by the chairman, Mr. George Callow, and the Secretary, and supported by Mr. Alfred Wilson, the Rev. J. A. Pearson, and others, and unanimously carried.

**Manchester: Dob-lane.**—The Sunday school centenary, in connection with Dob-lane Chapel, was celebrated on Saturday and Sunday, June 28 and 29. On the Saturday, in response to the kind invitation of Mr. and Mrs. Edward Whitehead, The Lodge, about 400 adults and 250 children under 15, past and present scholars of the school, assembled in the Lodge grounds at 3 o'clock. At 5.0 tea was provided by the host and hostess in the Co-operative Hall for the adults, and in the school room for the juniors. During the evening an interesting programme was carried out in the grounds, including a pageant, and the crowning of the Rose Queen. The minister, the Rev. J. Morley Mills, presided. All passed off most satisfactorily, and a hearty expression to and cheers for the host and hostess terminated the proceedings at dusk. On Sunday centenary services were held in the chapel, morning and evening, the preacher being the Rev. Charles Roper, B.A., of London. In the course of his morning sermon, Mr. Roper made interesting references to the past of the school, and appealed to the present generation to worthily carry on the noble task. In the evening the preacher spoke of the value of the child and the newer conceptions of duty towards the young. In the afternoon a large re-union gathering was held in the School, under the presidency of Mr. J. W. Tiffany, one of the superintendents. Addresses were delivered by Mr. Jonathan Partington, on "The School of the Past"; Mr. W. H. Andrew, on "The School of the Present"; and the Rev. Charles Roper, B.A., on "The School of the Future." The celebrations throughout were

highly successful, and well calculated to stimulate the youthful members to still greater effort and enthusiasm in the future.

**North Cheshire.**—The annual picnic of the North Cheshire Unitarian Sunday School Union was held at Mottram on Saturday last. The day was very dull and threatening, but 180 teachers and friends sat down to tea in the school. Immediately afterwards a meeting of the committee was held, the President, the Rev. E. Gwilym Evans, B.A., taking the chair. Arrangements were made for celebrating the jubilee of the Union at the annual meeting at Oldham in October next. A ramble followed under the leadership of Mr. Daniel Gee.

**Sheffield.**—The Sheffield and District Unitarian and Free Christian Sunday School Union held their quarterly meeting at Stannington, on June 28, when Miss Short, of Upperthorpe, gave a résumé of six lectures delivered last winter by Professor Ritchie, at the Firth Hall, Sheffield. The subjects dealt with were the better preparation of the teachers, grading of classes, and separate opening services for each grade. An interesting discussion followed. The Revs. C. J. Street, J. W. Cock, T. Anderson, and W. J. Pond, Messrs. Blackwell and Vickers, and Miss Wilson were among the speakers.

**Shrewsbury.**—On June 29 the 123rd Sunday school anniversary was held at High-street Church. The sermons were preached by the Rev. J. J. Wright, of Chowbent. Special music was effectively rendered by the children, assisted by the choir and orchestra.

**Styal and Dean Row.**—On Thursday, June 26, a meeting was held to welcome the Rev. E. A. Voysey, M.A., to the joint pastorate of Dean-row and Norcliffe Chapels. By invitation of the two committees the congregations and friends assembled for tea in the Club Room, Styal, and upwards of 220 were present. Mr. Voysey has been in temporary charge for nine months, and is already well known to the members of both congregations. Short speeches of welcome were made by Mr. Hans Renold, chairman of Dean-row Chapel; Mr. H. P. Greg, chairman of Norcliffe Chapel; the Rev. E. L. H. Thomas, the former minister; the Rev. G. Payne, of Knutsford, for the East Cheshire Christian Union; the Rev. A. W. Timmis, for the Provincial Assembly; and Colonel Greg. Mr. Voysey, in acknowledging the welcome, expressed his thanks for the kindness he had already experienced, and spoke of his hopes of a happy and useful ministry. Cordial expressions of goodwill were received from ministers of many neighbouring chapels, and kindly messages from the local clergy and ministers of other denominations. Among those present were the Rev. F. H. Vaughan, Gee Cross; the Rev. W. Whitaker, Platt; the Rev. W. G. Price, Hale; the Rev. and Mrs. C. Flower, Sale; the Rev. Chas. Peach, Manchester; the Rev. E. G. Evans, Dukinfield; and Mr. Albert Nicholson.

**Sunderland.**—Mr. H. V. Salmon, of Bootle Free Church Hall, Liverpool, has accepted the invitation of the congregation to the pulpit of the Unitarian Church, and will commence his duties on Sunday, July 6.

## NOTES AND JOTTINGS.

### A PRE-RAPHAELITE EXHIBITION.

Londoners will shortly have the opportunity of seeing a loan collection of about seventy Pre-Raphaelite paintings from public and private collections in Lancashire at the Tate Gallery. It will include Millais' "Lorenzo and Isabella," which has been lent by the Walker Art Gallery, Liverpool,



and his "Autumn Leaves," lent by the Manchester Corporation. The collection will be on view from early in July to the latter part of September. Some interesting additions have recently been made to the permanent collection at the Tate Gallery, including "The Mirror," one of the most successful of Mr. Orpen's early works, and the unfinished portrait of Miss A. M. Alexander, by Whistler.

#### BRITISH-AMERICAN PEACE CENTENARY.

The British Committee for the celebration of the one hundredth anniversary of peace among English speaking peoples has issued the first general appeal on behalf of the fund for the British-American Peace Centenary celebrations. Lord Wear-dale's report of the visit of the British delegation to the United States in May shows that the idea has been enthusiastically taken up on the other side of the Atlantic, and that the movement has assumed vast dimensions there. The British programme, which will involve an expenditure of between £50,000 and £60,000, includes:— (1) The erection of a memorial of the centenary of peace in Westminster Abbey, permission having been obtained from the Dean and Chapter; (2) the purchase of Sulgrave Manor, Northants, the ancestral home of the Washington family, and its maintenance as a place of pilgrimage for Americans in England, and as a fruitful symbol of the kinship of the two peoples. An option on this historic property has been secured; (3) the foundation of a permanent Chair of Anglo-American History, and the endowment of a scheme of annual prizes in the elementary and secondary schools for essays on topics germane to the objects of the celebration. It is the earnest desire of the Committee that the entire sum mentioned may be raised during the present year, so that it may be possible to put the projects into immediate execution, and to arrange a further programme of International Festivities to take place at the actual time of the Centennial—less than two years hence.

#### THE CRYSTAL PALACE FUND.

The cordial response given by *The Times* to an urgent appeal from the Lord Mayor for its co-operation in helping to save the Crystal Palace for the nation, and the promise of "a private citizen" to give £30,000 if double that amount (completing the sum required) is obtained before July 1, has awakened the public to a sense of what it will lose if this last attempt fails. The Palace has an interesting history, and it is amusing to read of the ridicule with which the idea of erecting it was received, although the Prince Consort was chiefly responsible for it, and the Queen saw visions of the good which was to result from it in "continuing to elevate and interest as well as to delight and amuse the minds of all classes of my people." But what concerns us most at the present time is the possibility of the beautiful grounds in which this "blazing arch of lucid glass Leaps like a fountain from the grass" (to quote Thackeray's rhetorical outburst) being given over to the suburban builder

and covered with streets and houses. On all sides the great city is stretching out its tentacles so that what was once open country is gradually being absorbed in the widening area of London, and it has become a matter of vital importance that those 200 acres of high ground where the breeze comes straight from the sea across the Downs, should be maintained as a permanent breathing place. This, surely, is the consideration which will weigh most with possible subscribers.

#### FREE FOOD AND FREE EDUCATION.

Sir George Kekewich, who presided at the important conference on "Diet, Cookery, and Hygiene in Public Elementary Schools and Public and Philanthropic Institutions," opened at the Guildhall on Monday, said that he regretted that the Board of Education was not represented, because it was of national concern that the children before being educated should be properly fed. The State had dealt with the matter to a certain extent, but it was only concerned with those who were suffering actually from want of food. He would like to see the principle of free feeding applied to all children in elementary schools, parents contributing according to their means, as was done in some foreign countries. Free food was the corollary of free education and not a Socialistic scheme.

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A BRIEF account of the working of the Provision of Meals Act in Bradford was given by Miss Marian E. Cuff (Organising Superintendent of Domestic Subjects, Bradford County Council), and among others who contributed extremely interesting and suggestive papers were Dr. Haden Guest, who spoke of the necessity of cleanliness, decency, and good table-manners in providing meals in public elementary schools; Dr. Roberts (Glasgow), who dealt with experiments under the Education (Scotland) Act, 1908; Miss Catherine R. Gordon (Divisional Superintendent of Domestic Economy), on the teaching of food values, catering and cooking in the primary schools under the London County Council; and Dr. Christine Murrell, whose subject was "Diet, Cookery, and Hygiene in Special Schools for the Mentally Deficient and Physically Defective." Lady Edmund Talbot, who presided at the afternoon session on Tuesday, said that more hearty co-operation was needed on the part of the parents, a great many of whom were appallingly ignorant as to what was best for their children.

#### "A HERMIT OF THE GLENS."

Dr. Cameron Lees, the well-known Scotch divine who has just died at Kingussie, had a romantic and varied life from the time when, a raw Highland lad of 13, he was sent to Glasgow University, and lived chiefly on porridge in lonely lodgings, to the more prosperous days when, as a friend and chaplain of Queen Victoria, he was brought into personal contact with some of the greatest notabilities of his time. At the age of 22 he was presented to the remote and desolate parish of

Carnoch-Strathconan, where he would preach to his congregation of shepherds and small holders, when there was one, in Gaelic. But it sometimes happened that in the months when the high strath was snowed up, he had no hearers at all. Here he lived a hermit life, and developed his extraordinary pedestrian powers. He had twenty miles each way to walk to fill his tobacco pouch, and this he did once a week. In another direction he would cover the best part of seventy miles to visit a congenial clerical "neighbour," spend a night or two with his friend, and be back in Strathconan for the following Sunday. This sturdy, athletic Highlander became, later on, as minister of Paisley Abbey, one of the most popular and beloved preachers in the Church of Scotland, honoured by monarchs and men of letters, and much sought after as a genial *raconteur*. "I won most of what the world could give me of distinction and success," he said not long ago, "but I have lost nearly all that made life dear to me, and I am left an old and lonely man."

## National Conference.

APPEAL FOR £50,000

— FOR —

SUSTENTATION FUND.

#### EIGHTH LIST.

	£	s.	d.
Mr. B. P. Burroughs, Liverpool (2nd don.)	50	0	0
Miss S. R. Courtauld, Bocking	50	0	0
Mr. Percival Hart, London	25	0	0
Mr. and Mrs. Henry J. R. Herford, London	20	0	0
Mr. J. W. Barlow, Bury	10	0	0
Mrs. Thornely, Bowdon (2nd don.)	10	0	0
Mrs. A. W. Worthington, Stourbridge	5	5	0
Mrs. Gedling Bradley, Mansfield	5	0	0
Prof. H. C. H. Carpenter, Manchester	5	0	0
Rev. and Mrs. H. E. B. Speight, London	2	0	0
Smaller sums and collections to be announced later	91	2	0

#### New Annual Subscription.

Dr. Wormald, Southport (increased from 10s. 6d. to £1 1s.)	0	10	6
Total donations promised	£41,588	9	6
Total new and increased annual subscriptions	£101	6	6

Cheques should be crossed, made payable and forwarded to the Treasurer, Mr. F. W. MONKS, Stonecroft, Warrington.

All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

**THE HUMANITARIAN HOLIDAY RECREATIVE PARTY** and Food Reform Summer School (which gave such unqualified satisfaction and pleasure to all who attended it last year) will be repeated this year. For this purpose a Boarding School with 70 beds has been taken from August 2 to September 16. The house stands in its own grounds, overlooking a beautifully wooded park near sea.

Lecture, musical, and other entertainments, excursions by land and sea, out-door games, &c. Inclusive terms, full board residence (4 meals a day), 1 to 2 guineas per week according to bedroom accommodation.

Prospectus giving all particulars from the HON. SECRETARY, or Mr. and Mrs. MASSINGHAM, Food Reform Guest House, 17, Norfolk terrace, Brighton.



## OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

BY PHILIP H. WILLIAMS, F.C.A.

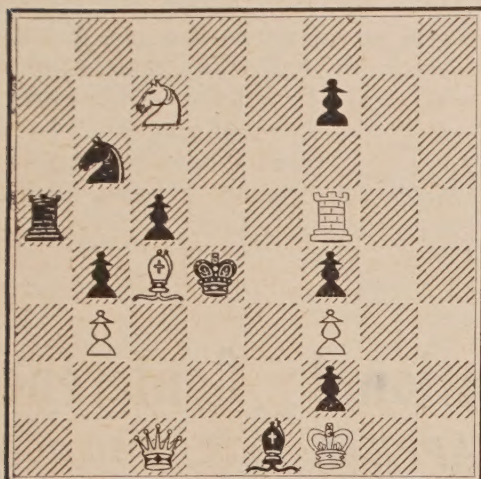
JULY 5, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

## PROBLEM No. 13.

By ANDREW BOLUS, of Birmingham.  
(Specially contributed.)

BLACK. (9 men.)



WHITE. (7 men.)

White to play and mate in two moves.

## SOLUTION OF No. 11.

1. B. Kt7 (key-move).

Correctly solved by W. E. Arkell, J. Johnson, E. Wright, A. Mielziner, Arthur Perry, F. S. M., W. T. M., T. Bulman (and No. 10), R. B. D., Miss D. Campbell, W. Clark, R. E. Shawcross, J. D. O. (High Wycombe), the Rev. B. C. Constable, P. Grimshaw, B. V., A. J. Hamblin, W. Coventry.

## TO CORRESPONDENTS.

W. CLARK.—There is only one defence to 1. K. Kt6.

GEO. INGLEDEW.—I am sorry to number you amongst the 39, in spite of your remarks. K. Kt6 does not solve No. 11.

E. WRIGHT.—Exactly: that is where they all went astray.

T. BULMAN.—My apologies for the error in your problem: see below.

No. 11 was incorrectly solved by six of our solvers—some of whom said they failed to see wherein it was so illusive! The fact is soon apparent that every move of Black has a mate awaiting it. Consequently one which does not disturb this arrangement will solve the problem. 1. K. Kt6 looks so tempting! But Black replies 1... Q. KB7, pinning the Kt. This was the trap. Some claimed only K. Kt6, and others claimed both moves. The deception is further enhanced by the fact that after 1... P. K5, White apparently mates by 2. B. Q6. In reality the mate is 2. Kt. R5!

As to No. 9, I had no less than three solvers sending 1. R. KB7, and as these were received at the last moment, when I was about to post the "copy" to the printers, I visualised the diagram (not having a copy by me), but with little success, since I imagined both moves being made simultaneously. The moment I referred to the diagram, however, I saw the error, of which I am heartily ashamed.

The composer of No. 13 is an expert, and is also my lieutenant as Deputy Problem Editor of the *Chess Amateur*. The problem I give is ingenious, and characteristic of Mr. Bolus's clever work. The position needs careful study.

## UNIVERSITY HALL,

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„ 13.—Morning: Rev. Dr. W. H. MCGLAULFIN, of Chicago, General Superintendent of the Universalist Body in America.

Evening: Rev. W. D. SIMONDS, Minister of the Unitarian Church, Oakland, California.

„ 20.—Rev. HAROLD RYLETT, of Tenterden.

„ 27.—Rev. HAROLD RYLETT, of Tenterden.

NOTE.—The Preachers on the 13th are delegates from America to the International Liberal Religious Congress to be held in Paris in July.

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9	Aug. 1, LUGANO	£9 9 0	Hon. Conductor: Councillor A. M. JARMIN.
10	Aug. 16, LUGANO	£9 9 0	Hon. Conductor: Mr. WM. CARTER.
10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0	MONTREUX only, 14 days
		£8 0 0	Hon. Conductor: Councillor W. J. ROYSTON.
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Regarding Advertisement Rates see inside Front Cover.